

CHRISTIAN SECRETARY.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE CHURCHES."

GURDON ROBINS, EDITOR.

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THOUGHTS ON CHRISTIAN HOLINESS.

[Concluded.]

Perhaps a more striking contrast to this illustrious Apostle we cannot find than in that detestable emperor under whom Paul suffered martyrdom. And yet Nero, though a monster of iniquity, was naturally capable of the same exalted holiness as was attained by Paul; but how immeasurably distant is he from it! In the soul of Nero, there was evidently no controlling principle, except his beastly passions; and being placed above human subjection, there was nothing to interrupt their tyrannical dominion. Hence, in the pursuit of his gratification, he found no difficulty in violating every principle of honour, humanity, equity, and even of common decency, until at length, obduracy by crime, and assimilated into the very likeness of the devil, his supreme delight seemed to be that of destroying the lives and happiness of his fellow creatures.

Now, to those who ask the reason of this amazing difference in the conduct of those individuals, this simple answer may be returned. The one was governed by the will of God, the other by his own. Paul exemplifies the amiable and glorious holiness of the gospel; Nero shows us what may be expected from human depravity, when left without check or control, and placed in circumstances adapted to its development. In the apostle we see the principle of benevolence so completely triumphant over every other, as to lead him comparatively to disregard his own happiness among his fellow creatures; yet in this way he knew he was most effectually securing his own; in the emperor we behold the abominable principle of selfishness in its most genuine and ascendent operation—deadening every kind and generous feeling, and prompting him, without scruple, to blast the hopes and ruin the happiness of thousands, merely for the sake of some paltry gratification; nay, sometimes from no motive at all, except the monstrous and diabolical luxury of doing mischief. Now it is unquestionable, that thousands of brutal fiends in the shape of men, equal perhaps to Nero, have existed, and do exist, in the world; and, that all men are not so dreadfully vile, must not be attributed to any inherent goodness in human nature, or to the fact, that vicious principles are sometimes more moderate in their influence than at other times, but to the grace of God, and to the innumerable correctives and restraints with which some are favoured above others.

The principles upon which each of the above selected characters acted, are immutable and uniform, always producing the same effects. Self will implicitly obeyed, will always make a man's conduct replete with every thing absurd and mischievous: while implicit subjection to the will of God, will conduct a man in a straight and honourable course of unblemished integrity, and disinterested beneficence. If every human being were actuated by a spirit of the gospel, what a mighty and most desirable revolution would take place in the world; a moral paradise would re-appear; truth and love, peace and confidence, would reign in every bosom, and pride, discord, treachery, cruelty, and lust, with all their kindred vices and consequent evils, would vanish from the earth, and with them all the most oppressive evils which afflict our race. But where is the despiser of revelation that would not tremble at the idea of all mankind being as depraved as Nero, and many others, whose vices are immortalized in the page of history, but he ought to know that when the will of the Supreme Being is discarded, the only effectual barrier to wickedness is removed. Human laws, and secular considerations, may in some cases obstruct the more disgusting out-breakings of vice; but their in-

fluence is feeble and partial, and they leave untouched the lurking substratum of evil in the heart.

One fact of vital importance connected with this subject, is, that holiness is not an innate principle of the human soul; we do not naturally love God, nor prefer his will to our own. The soul seems to be as naturally the subject of *moral infirmity* and disease, as the body is of *physical*. He who knows what is in man, has pronounced his heart to be "deceitful above all things, and desperately wicked." Now, in consequence of this vicious bias of the soul, all men go astray from God as soon as they are capable of moral action. No sooner does the mind unfold its powers than it discovers its inbred enmity to its Maker; the first opportunities of disobedience are eagerly embraced. In short, it appears as natural for man to disbelieve divine things, and seek happiness in earthly objects, as it is for a confirmed drunkard to love strong drink, and hate sobriety and self denial. It must also be remembered, that every act of disobedience strengthens the depraved habits of the soul; and therefore humanly speaking, the case of a sinner becomes stubborn and dangerous, in proportion to the length of time that he continues in sin.

Those who deny the doctrine of original sin, must explain to us why there is such a powerful propensity in man to commit sin—why vice is universally prevalent, and why infants invariably exhibit symptoms of self-will, petulance, resentment, and anger, long before they can be injured by improper example or education. They must also be prepared to resist the authority of revelation, which uniformly and clearly teaches that by nature there dwelleth in us no good thing.

The restoration of the soul from this deplorable condition, to the favour and image of God, can only be accomplished by divine grace: a supernatural influence or agency, is absolutely requisite. We should have neither the will nor the power to make a single effort towards our conversion, unless God were first to infuse a measure of his spirit into our souls. We use the term, *Christian holiness*, because Christ is its author and end: it is He who has furnished us with the means of becoming so. As our great lawgiver and prophet, he has taught us the pure and perfect will of God, to which, not only our outward actions, but all our inward tempers and most secret thoughts, must be conformed; and the precepts of Christ are not like the powerless maxims of the heathen moralist, they contain the awful and inspiring character of divine laws, and laws enforced by sanctions of sovereign efficacy. As our priest, he has by his meritorious obedience unto death, removed the dense and dismal cloud of divine wrath which hung over the guilty world, and which intercepted all gracious communications between heaven and earth, he has rendered the Deity propitious to man, and opened the kingdom of heaven to all believers. The gift of the Holy Spirit is also the purchase of his blood, by whose energy the sinner is quickened, transformed, and perfected in love. That wonderful display of love which he has given to mankind, in suffering and dying for their sins, makes such an appeal to their hearts in favour of obedience, as nothing else could do; and when that love is shed abroad in their hearts, when the soul feels itself personally interested in it, he is then, and then only, enabled to render unto God an acceptable service; then, prompted by esteem, desire, and gratitude, he cheerfully yields to God his whole heart, and holiness becomes the element of his soul. Lastly, Christ has furnished us with a representation of the truths he taught, in his spotless example. In tracing the progress of his public career, we are charmed with the matchless combination of excellencies which adorned his conduct; and we find that an attentive consideration of his virtues is the most efficacious stimulus to our own.—*In Magazine.*

THE CARAITE JEWS.

This brief account of a portion of the Jews, who seem remarkably separated from their brethren, is from an article in the London Quarterly Review, on the present state of the Jews, and which is copied in the N. Y. Journal of Commerce of last week. This ancient nation is deservedly attracting the general attention of Christians. Their present state and future exaltation are the fruitful theme of prophetic vision; and as a nation whom God has remarkably preserved, and made the medium of immense blessings to the world, it is important that their circumstances should be carefully marked by Christians, and every facility afforded them for knowing and believing the truth respecting Jesus Christ. Ever should we remember, that our Lord was of the house and lineage of David, and that "salvation was of the Jews."

The Caraites, who have few and

very inconsiderable establishments, seem a pure remnant of the Hebrews, preserved apart, as if for our instruction, and as a specimen of what the Israelite was, and may be again, when not corrupted and debased by deplorable superstitions. The Caraites are everywhere well esteemed by their Gentile neighbours, and appear to be an industrious, honest and hospitable race. Their dress is simple, and they are moderate in their food. But their virtues have not saved them from the condemnation of the rabbinical Jews, who impute much heresy to them, and to this day hate and calumniate them inveterately. Thus—Rabbi Bozalek Aschonani, of the fourteenth century, declares that no Israelite must help a Caraiter out of a pit, while the more acute Rabbi Sampson, foreseeing that a ladder might perchance be left in the aforesaid pit, enjoins its instant removal. Their great crime appears to be, that they abide scrupulously by the written law, rejecting the Talmudical explanations and additions. Rigid moralists, they maintain that the wife can be divorced for adultery alone, whereas the rabbis pronounce that she may be dismissed at the will of the husband, and that either a fairer rival, or an ill dressed dish may give sufficient grounds and authority for divorce. Their teachers preach moral discourses to them on all Sabbaths and feast days, a duty which the rabbis usually fulfil but twice a year, and then very imperfectly.

There is much reason to mistrust all that has hitherto been written as to the origin of this remarkable sect. They are in Poland, dealers in corn and cattle, carriers, handcraftsmen, and in some cases, agriculturalists; and these are also their occupations at Baktisera, where they are eleven hundred in number. It is generally stated that above six hundred years ago they settled there on a mountain-rock, having migrated to the Crimea under especial privileges granted to them by the then reigning khan, which they still enjoy. Their picturesque fortress, called Dschoufai Kale, the Jews' Castle, the rocky narrow path by which the ascent winds up to it, and its beautiful detached sepulchral grove, have been well described by Clark and other travellers. A tomb-stone in this cemetery bears Hebrew inscription, dated five hundred and seventy years back. In a petition addressed by them to the Empress Catherine, they represented that their forefathers had no part in the crucifixion of Jesus Christ; and Dr. Clark (who says that their honesty is proverbial, and their word equal to a bond, and tells us to believe nothing stated respecting them by the rabbis,) adds, that they uniformly assert themselves to have separated from the main stem of the Jewish people in the very earliest period of its history, and that their schism is as old as the return from the Babylonian captivity. The Caraites at Troki are but one hundred and sixty in number, and say, that, descending from the Crimean Caraites, they have been settled in Lithuania, about four hundred years: and it is remarkable that they still retain the Tartar tongue; of the Jewish German they are wholly ignorant. They also speak Russian and Polish, and like the Crimean Caraites, wear the dress of the country they inhabit. Their manners are simple and obliging; they are accessible, and, above all, they have the inestimable advantage of holding to the faith of their ancestors, as resting exclusively on the Old Testament. A Christian writer says, that during those four hundred years, no one of this colony has had a criminal judgment passed on him. A missionary, who in travelling through Troki pressed upon their minds the truth of the Gospel in the only short conversation he had an opportunity of holding with them, found them candid and well disposed to listen; they were surprised at his arguments, and not able to reply to them, as they show nothing of the quibbles and subtleties which the rabbinical Jews have long resorted to, when engaged in controversy with Christians. Who, reflecting on the pure faith of the Caraites, and that integrity, industry, and virtue, by which they have every where impressed sentiments of respect and esteem for them upon the people with whom they dwell, would not faint believe, that though exiles from Palestine, they are exempt from the worst and final curses inflicted by the Almighty upon Israel for the worst and blackest of his crimes? And who will not be delighted to hear that, whilst the rabbinical Jews

give no clue to the history of this remarkable portion of the race, modern discovery appears strongly to confirm the views cherished among the Caraites themselves? Mr. Wolff, the missionary, having learnt that a body of Caraites was established in the desert of Hit, at three day's journey from Bagdad, visited them. The account which they gave him was, that their fathers, during the Chaldean captivity, perceiving that their brethren were corrupting the pure faith by amalgamating with it the philosophical doctrines of the country, "sat down by the waters of Babylon, and wept when they remembered Sion;" But in order to imprint the Scriptures unmixed on their hearts, they read them incessantly, and were thence called Caraites or readers; and that, when the others returned from the captivity, they separated themselves, to escape their offences and punishments, and retired to the very spot where the missionary found them. He there saw these "children of the Bible," as they call themselves, living an Arab life in cottages; they are a very fine people, and the women singularly handsome. He was struck with their unvarying truth, of which their neighbours allow the merits, but practise is not; and they are remarkable for their honesty and cleanliness. They said that they had settled colonies to Cairo and to Isphahan, where a synagogue still bears an inscription, which shows that it belonged to them. Benjamin de Tudela, it is said, found the same people living in the same manner at Hit, six hundred years ago. They speak the pure Arabic, but all know and read Hebrew; they state the whole number of their sect to be five thousand, and that they are the original stock of it. They call their ministers "wise men," and know not the name of rabbis.

POPERY IN LOUISIANA.

Extract of a Letter to the Editors of the Calvinistic Magazine from a citizen of Louisiana.

I have read with much interest many of the controversial articles which have appeared in your periodical. They are especially useful to those who have heretofore given little attention to the peculiar doctrines of our church. In this section of the country, we have need of something aimed more directly against Popish and Infidel tenets. The influence of these opposite errors is nearly the same, and it would be difficult to determine which has affected the greater evil. If scepticism has done more injury to the morals of society, it is hardly more obnoxious to the prevalence of evangelical truth, and much more easily gives place when assailed by the sword of the Spirit. The Romanist does not read or hear the Gospel; or if (as in some instances) this is unwillingly suffered, he is forbidden to admit the most undeniable truths, or to rest on the plain interpretation of Scripture and conviction of his own conscience. "The Holy Mother Church, without whose pale there is no salvation, has charitably spared him the use of his rational faculties, and definitely fixed the sense of God's word, which if he presume to question, 'Anathema sit!'" There is little hope of doing much for the deluded Catholics, unless some other means than merely preaching the gospel in their vicinity is employed. Though often so regardless of all religion as to neglect the observances of their own church, they do not hesitate to reject as heretical, the doctrines of every other. The minds of the young, are early imbued with sentiments of hostility to every thing anti-Roman, and filled with the idea that their "religion" is a concern of the priesthood—that when the rites of the church have been performed, the care of their souls is devolved on the priest. Consequently those most devoted to pleasure, the most worldly, the most profane among them, seem to think that their religious character is unimpeachable, unless the fasts, festivals, confession and other injunctions have been neglected. With this confidence in superstitious ceremonies, men whose lives have been notoriously wicked, lie down and die, firmly persuaded that absolution and extreme unction have fitted them to stand before the judgment seat. The religion of Rome is not losing ground; nor are its doctrines in any thing different from that taught in Italy or Spain. It is a mistaken idea indulged by some, that the Catholic church is reformed.

In many places, the proximity of Protestant churches, and the indirect influence of their doctrines, render it necessary for the Papists to conceal, explain, or disguise their most revolting dogmas; but not one article of their creed has been disavowed. Yet they have the address to impose upon their own members, and their Protestant neighbors the belief that the religion which in Europe sanctioned persecution and the Inquisition, and the sale of indulgences, and confines salvation to the Roman communion, is very different from that located in the United States. They are even considered by some as a community.—Where objections to their creed are made, they do not attempt to refute, but repress inquiry, refer to the decrees of "the church," and warn against innovations. Conversions from the Catholic faith are almost unknown, but they can boast of many proselytes. Individuals and families from the Northern States have emigrated to this, have become connected with Catholic families, and their children are instructed in that faith. Public education, too, especially where the modern languages are taught, is in the hands of the priests. Nunneries have also been successfully employed in reclaiming the daughters of heretical protestants; and great pains are taken to obtain students for their northern colleges. The catholics of this country have been in a great measure overlooked, while on their part great exertions are making to extend and perpetuate the dominion of the Pope. It is by no means certain that the religion of Rome will not yet extensively prevail in the United States, and become the most formidable antagonist to the progress of gospel truth. That a contest must commence, or the ground be given up, and the enemy suffered to penetrate into the very centre of our country, is plainly manifest. Would it not be advisable, then, to send forth in our periodicals and religious tracts, well written articles, historical, doctrinal and controversial, that would have a tendency to expose the true spirit of popery, and the arts of her clergy? This seems to be the most practical mode of conveying religious truth to the mind of the Catholic, and will at least open the eyes of the nominal Protestant. This was the method adopted by Luther and the other reformers, whose writings were more effectual in promoting discussion and the discovery of truth, than their public discourses. In addition to these, a refutation of such infidel cavils as are suggested by the perusal of Paine and Volney, would be of great utility here.

REVIVAL IN IRELAND.

Says the Rev. Mr. Foote, in a letter dated Dunnaway, Ireland, March 18, 1828, "At Kilronan the Lord began a gracious work, a few weeks previous to my coming to this Mission. This work commenced in the conversion of a man who was a proverb for wickedness; the leader of one of the fighting factions in this country; leading on his band to scenes of murder. When he felt the renewing power of the grace of God in his own soul, he was determined he would make it known, and lead others to the enjoyment of the same grace.—He began to establish prayer-meetings in the neighborhood, and a class of sixty members has been raised; among whom are two Roman Catholics, who are truly converted to God. Several others attend the preaching, and hear the word with deep attention. He has also given us two acres of ground, on which we are erecting a mission school house, subject to no rent, and a lease forever. But the work of God is not confined to this place; many others have felt the gracious outpourings of the Divine Spirit; it is encouraging beyond my most sanguine hopes; my expectations are outstripped; sinners are bowing before the word of God, and many that were but yesterday in open rebellion against the Majesty of Heaven, have laid their weapons of warfare aside, and are now arraying themselves under the banner of the Cross. At Rosscarby the congregation is large, respectable and attentive. At Mill-st. there has been a great display of divine mercy and power; the congregation has greatly increased, and several new members are added to our society. About 20 miles westward, I have several new places for preaching. On the last Sabbath, I preached in the morning and evening to very large congregations; and the power of the Lord was very present to heal. A young man was at the preaching in the morning, and has united himself with us, who has lately thrown off the chains of a slavish superstition. The priest lately sent for him, and told him that he had heard he was now reading the Bible. The young man replied that he was. "Do you not know," said his Reverence, "you cannot understand that book?" "I think," said the young man, "I never read a book more easy to be understood." The priest replied, "Do you not know the Pope, the bishops, and the inferior clergy have acknowledged they do not understand it? How then dare you speak of knowing its meaning? What is the meaning of that text, 'Let the dead bury their dead?'" "I think," rejoined the young man, "the meaning is, let the spiritually dead bury their dead." The priest found himself disappointed, and therefore troubled him no more with any questions. On the whole, I have cause of thankfulness to the

great Head of the Church for what he has done, and is still doing, for us."—*Wesleyan Magazine for November.*

From the Columbian Star.
College Hill, Nov. 11, 1828.

BROTHER BRANTLY,

Dear Sir—In your last number of the Star, I find the letter of our excellent Br. Clopton, written from this place. It is a fair representation of the state of the College. Some things, however, in the letter, require further explanation, in order to be properly understood.

Mr. Clopton says, the Executive board have paid, and have in hand, the means of paying about \$34,000 of the debt. On this I will offer some explanation.—Shortly after the committee of inspection declared a collection, we paid the debt due the metropolis bank, with the bank stock of said bank, and which was pledged for the debt. The debt, I think, was \$7,300; we had bank stock to the amount of \$7,500, which the bank agreed to take at 80 per cent. This was payment of \$6,000, leaving a balance unpaid of \$1,300, and which they agreed to relinquish in favour of the College. As our collections were received, we appropriated them chiefly to the redemption of our other stock, pledged in the U. S. branch bank, at 60 per cent., or rather, the bank agreed that we might redeem it at 80 per cent., and that bank also agreed to give us up a considerable sum, which would be due after we had thus redeemed the stock. The amount of our stock in this bank was \$14,300, which would require \$11,440 to redeem it. All this stock has been redeemed except \$1,250, redeemable by the payment of \$1,000 cash. To this bank, then, we have paid \$10,440, and redeemed stock to the amount of \$13,050. We have paid off creditors with this stock at 85 per cent., the sum of \$11,092 50 cts. That is, we have paid and are ready to pay, so soon as the health of our treasurer will admit of his attending to it. These several payments amount to \$27,532 50 cts. There are three creditors in the city of Washington whose subscriptions amount to \$1,100. This we consider is discounted. In Boston and its vicinity, it is understood that enough has been subscribed and collected, to pay the college debt due their education society, say \$3,000. All these make the sum of \$31,632 50 cts. The payments made in cash to sundry creditors, under peculiar circumstances, amount with the money in hand, to about \$2,000. The interest due on the other debt, due the U. S. branch bank, has been regularly paid, and will swell our payments to at least 34,000 dollars. All the payments made to private creditors were made at a discount of 35 per cent., or in other words, we paid them 65 cents on the dollar, and they gave a full discharge of their claims.

One other part of my friend and brother's exhibit requires explanation. In the warmth of his friendship, (a friendship which I value more than gold,) he calls me the main-spring, the very soul of the institution, with some other terms of approbation. All things rightly understood, these expressions are too strong. I have indeed done my best, and through the grace of God shall continue to do so, until every thing assigned me is finished, or until it is obvious that nothing else can be done. My services, however, compared with those of my co-adjudicators, have been small. But for our very efficient agents, the college would not have remained in our hands to this day. The wise and firm management of the Board of Trustees, also, entitle them to the thanks of all the friends of the college. The magnanimity of the subscribers, who in the midst of so many discouraging circumstances, have promptly paid their contributions, is worthy of high praise. Nor should we forget the disinterestedness of the faculty, who generously agreed to take the bare income of the fees, for compensation, when it was pretty certainly ascertained, that not much over a moiety of their salaries would be realized. Something is due to Congress for their relinquishment of a large claim, and not a little to our creditors, who consented to take less than two thirds of their claims, in full payment, and many of whom, too, seemed to be actuated from motives of benevolence towards the institution. All these have co-operated in getting us thus far.

Brother Clopton's letter is worthy of all praise for its excellent spirit. While he dwells with thanksgiving upon the attainments already made, he guards us against the apathy so frequently consequent upon partial success. Having made some hopeful advances, he seems to catch new vigour, and animates all around him to press on to complete victory. If this appeal should be successful, all is safe; if not, what has been done comes to nothing. Permit me then to add my voice to his loud call, and to invite all who are friends to useful institutions, to join us in taking a last pull, a long pull, a strong pull, and a pull all together.

One more little matter, and I have done. There are two letters prefixed to my name in Elder Clopton's address which I would gladly have expunged. I mean the letters Dr. Having never ac-

cepted the literary degree courteously bestowed upon me, and conscious that I never possessed the learning which would entitle me to it, I could be better pleased if my friends would dispense with it in writing and conversation, and let me share in common with the rest of my brethren, those appellations of love, so often to be found in the scriptures. Yours affectionately,

R. B. SEMPLE.

P. S. I expect to give you, ere long, something more in detail respecting the college.

NEW-HAMPSHIRE BAPTIST SABATH SCHOOL UNION.

On Wednesday, the 26th of Nov. last, a Convention of Delegates from Baptist Churches in New-Hampshire, met in the Baptist Meeting-House in Concord, and organized the New-Hampshire Baptist Sabbath School Union, Auxiliary to the American Sabbath School Union.

Interesting addresses were delivered by Rev. J. N. Brown, Samuel Cook, Oren Tracy, Eben. E. Cummings, B. F. Farnsworth, and P. Richardson.

The following persons were elected officers and trustees of the Union, viz.

Rev. B. F. FARNSWORTH, President.
N. W. WILLIAMS, 1st Vice-Pres.

" SAMUEL EVERETT, 2d do.

Mr. WILLIAM GAULT, Treasurer.

Rev. JOHN N. BROWN, *Corresp Sec'y.*

" OREN TRACY, *Recording Sec'y.*

Rev. John Crockett, Samuel Cook, Michael Carlton, Eben. E. Cummings, Simon Fletcher, Stephen Pillsbury.

The establishment of a Depository of Sabbath School Books, was considered, and a readiness to engage in it expressed, but after making particular inquiries, it was found that the Depository already established in Concord is sufficient, and that supplies can be had from it on the most favourable terms of the Amer. Union, and, therefore, that another Depository is not needed at present. Should some other books besides the American Union series be wanted, a few may be had at the same Depository, and an ample variety may always be had by sending to the Bookstores of Dea. James Loring, or Messrs. Lincoln & Edmonds Boston.

The establishment of this Union, it is believed, will be productive of much good to the cause of early religious instruction in this State. Let teachers endeavour to qualify themselves for their interesting work and they will find both pleasure and profit to themselves, while they impart a rich blessing to the youth committed to their care.—Com.

The following is an extract of a letter, dated Newport, S. C. December 8, 1828, from Rev. James Graham.

Savannah River Baptist Association.—The meeting took place at the Great Salt-catcher Church, Barnwell district, from the 22d to the 25th of Nov. last. Union, harmony, and brotherly love, were characteristics of the meeting. We were refreshed by the presence of several ministering brethren, messengers from sister associations. With the exception of the first discourse, the preaching was conducted in the open air, during the whole session, where a large and deeply affected audience attended. The business of the association was transacted in the meeting-house. By this arrangement, two important objects are gained; the business is attended to without that embarrassment often occasioned by a crowded house, and the congregation entertained with faithful preaching. This plan, we think, has decidedly the advantage of the one pursued by our brethren in the north. I have attended associations there, and been sorry to see a large congregation, listening the whole day to nothing more interesting than the mere detail of business.

With us, the preaching of the gospel is one of the principal objects that occupy our attention. This affords an opportunity for ministering brethren from a distance to preach with us, which is peculiarly gratifying.

Some of the churches during the past year have enjoyed refreshing showers of heavenly influence. About 425 believers have been added to the churches by baptism. Increasing activity is manifested by some of the churches, in the formation of missionary, tract, and other religious associations.

The Board of Domestic missions connected with this body, have employed a missionary for the ensuing year, to itinerate within the bounds of the association, who is instructed to visit and preach in the most destitute places; assist churches that are without pastors; preach from house to house; distribute tracts, form missionary and tract societies, &c.—*Columbian Star.*

Tracts in Russia.—In one parish, where amid the forms of a corrupted church, the name of Christ was scarcely known, the Rev. Drs. Henderson and Paterson, among the desolations in the north of Europe, caused four hundred copies of the "Great Question Answered," written by the excellent Andrew Fuller, to be distributed. The consequence was, that "Great Question," "What must I do to be saved?" was asked by multitudes. Their preacher himself became alarmed. They began to assemble in a large barn,

for prayer and the sincere worship of God; and the issue was the conversion of the parish, pastor, and people, to the vitality of evangelical religion.

THE DYING CHRISTIAN NEGRO.

The Rev. Mr. BURCHELL, Missionary at Montego Bay, Jamaica, in a letter of April 22, 1828, gives the following brief narrative of the last moments of an African Christian. Such instances cannot but delight the heart of every friend to Missions to the Heathen.

Mr. Burchell states, that this African, upon his dying bed, called his family around him, and thus addressed them; "My children, you see your dying father, me often pray for you, me often tell you of de Saviour, me often beg you to come to him; me now beg you to come to him; me now beg you for de last time. You see me dying, me willing to live, but me no wish to live; me willing to die, for me have a living Saviour, and to him me go. Your ways no lead to him, dey lead to dead." On being asked what made him happy in the prospect of death, he replied, "Christ no die for the poor Neger? Me love him, me feel him near, me feel him mine, dat make me happy. O Lord, take poor neger home." His affectionate address has been blessed to one of his children; a wild wicked son, but now a humble inquirer after salvation.

"THE YOUNG COTTAGER."

The late Rev. Legh Richmond, author of this excellent Tract, writes in his journal, under date of September 12, 1818, as follows:

A memorial stone was this day put up over the grave of little Jane, the young cottager,—my first convert and seal in Bradling. Multitudes attended—old and young—from all the vicinity. Her parents bent, weeping, over the grave. What did I feel! We then adjourned to the cottage where she lived and I distributed a number of "Young Cottager" Tracts to the inhabitants and neighborhood, who came in throngs to receive them. A truly affecting scene!

18th. A stone was this day put up for the Dairyman's daughter, in Arreton church-yard.

"Post tot naufragia tutus"

"To God be all the praise."

IMPORTANT FACTS.

Extract from Mr. Storrs' Sermon in the National Preacher.

It is a fact, that the churches of this country are able to raise hundreds of thousands, where they now raise thousands, for the cause of benevolence, without impoverishing themselves, or even denying themselves a single comfort of life.

It is a fact, that millions are wasted every year, upon superfluities, that were better dispensed with than allowed—and this too, by those who profess to "follow him that had not where to lay his head!"

It is a fact, that if our churches were convinced of the duty they owe to the world, they would cheerfully deny themselves the luxuries, and even many of the comforts, in which they now indulge.

It is a fact, that they are not yet convinced of their duty—nor are they sufficiently enlightened: the subject has not been laid before them in all its length and breadth, and urged with that frequency, plainness, and pungency, which its importance demands.

It is a fact, this indifference will never die a natural death—for it derives its support from the strongest passions of corrupt nature; and it requires the most vigorous and persevering application of truth to destroy it.

It is a fact, that ministers are appointed of God to apply the truth; to attend continually on this very thing; and to pour the light of Heaven on minds clouded by ignorance and covetousness. And,

It is a fact, that if ministers neglect this duty, they will not only endanger themselves in the final judgment—but they will mislead the souls committed to their care—they will be instrumental of hardening multitudes in worldliness and of obscuring the hopes of others; and of withholding from millions of their fellow-sinners in heathen lands, that gospel which is able to prepare them as well as us for the great day of God.

And now, who that admits these facts, will decline or refuse the doing of what may be done, to draw forth the resources of the church, for the salvation of the world?—Brethren, the time is short. Soon we shall meet our respective flocks at the bar of God: and if the Judge shall say to any of them, "I was an hungered, and ye gave me no meat—I was thirsty and ye gave me no drink—I was a stranger, and ye took me not in—naked, and ye clothed me not—sick and in prison, and ye visited me not—inasmuch as ye did it not to the least of these, for whom I shed my blood, ye did not to me—depart ye cursed;" what will be our emotions, should we hear them reply, "Lord, we were never urged to this, by those who come to us in thy name!"

And should Almighty Grace triumph over our sins—should the angel of mercy interpose between us and the wrath we deserve—how far away must we stand from that throne on which Jesus sits, surrounded by the prophets, and apostles, and martyrs of other days! How shall we lift up our heads among the Brainerds, and Martyns, and Halls, of modern times, who counted not their lives dear to them,

so that they might win Christ, and add jewels to his crown?

Never was the field of the world so fair, laid open to Christian cultivation; never were the means of rendering it productive of the fruits of righteousness so ample; and never were the encouragement derived from success so abundant, as at this day. What single enterprise, undertaken in the name and spirit of the Lord, has failed? What single blow has been struck at the kingdom of darkness, that has not caused gnashing of teeth? Even the labours of infidelity itself, and all the stratagems employed to obstruct the march of truth, have contributed to its furtherance. The wrath of man praises God; and the remainder of wrath is restrained. Surely the Most High hath girded his sword upon his thigh—and rides forth prosperously in the cause of truth and meekness—commanding all who have enlisted in his service, to go on with him from conquering to conquer, till the nations shall be subdued before him, and till a great voice shall be heard out of heaven saying, "The kingdoms of this world are become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever."

which we shall be responsible, will be closely connected with the fields in which we are daily toiling. Well written communications, we need not say, will be gratefully received. And we trust that we shall not be found indifferent to the interests of truth and of intellectual improvement, nor to the encouragement of those who labor to promote the real dignity and happiness of man in any portion either of our country, or of the world.

Amidst the clashing of opinions, and of tastes and dispositions, we cannot expect to please all. But we shall sincerely endeavor to benefit all who will listen to us. We hold in abhorrence that haughty abuse of criticism which delights in wounding the feelings of a well-meaning writer; and we hold in equal abhorrence, we loathe that fulsome style of commendation which excites attention to a writer, rather than to what he has written. When we can approve, we shall do it with pleasure. When we must censure, we shall do it with pain. What is true and right must be maintained; but we hope to speak the truth in love.

IRAH CHASE.
H. J. RIPLEY.

CHRISTIAN SECRETARY.

HARTFORD, SATURDAY, Jan. 10, 1829.

PROSELYTISM.

The "Visitor & Telegraph," a paper devoted to the interests of the Presbyterian Church, printed at Richmond, Virginia, in the number for Dec. 27th, has the following notice of our remarks published a few weeks since, under the above head.

"The communication of a Missionary respecting the efforts of certain preachers to proselytize members of the Presbyterian Church—which appeared in our columns a few weeks since, has been the subject of animadversion in the 'Christian Secretary.' The strictures of the Secretary have been copied in the Religious Herald, and are now in circulation in this state. As they do not touch the question at issue, viz. whether it is proper and becoming for the members of one branch of the church of Christ, to exhaust the energies of their benevolence and zeal in making proselytes from another, as the Secretary appears willing to run round this question and say almost anything rather than justify or condemn the conduct of the preacher spoken of by our correspondent, we deem it unnecessary to give a formal reply to his remarks.

It is obvious that in this discussion there has been and still is, a great deal too much of unqualified assertion. How often is it asserted that Immersion is the only *Christian Baptism*, and this with as much confidence as if it was expressly and clearly taught in the New Testament! This mode of reasoning by strong assertions instead of arguments, savors too much of an improper spirit (we were about to say, of *arrogance*,) to be used by enlightened Christians.

And as to making proselytes from the Church, we still think it better for all christians to go, carrying the spirit of love, to the empire of satan, and make proselytes to Christ from the world that lieth in wickedness. For we are not persuaded, we have seen no evidence that *Baptism by Immersion* is one of the doctrines which Paul illustrated in preaching "Christ and Him crucified."

1st. It will be seen that we are charged with a "willingness to run round the main question in hand," which is now for the first time defined, to be "whether it is proper and becoming for members of one branch of the Church of Christ, to exhaust the energies of their benevolence and zeal in making proselytes from another?" To this question we are prepared, as we always have been, to answer distinctly in the negative. A mere sectarian, or party spirit, is not only at variance with the spirit of the Gospel, but is despicable in the view of all men of enlightened, and liberal minds.—But have our brethren of the "Visitor and Telegraph" yet to learn, that mankind are prone to self deception, to imagine that they see clearly a *mote* in their brother's eye, when in fact, it is apparent they are encumbered by a *beam* in their own eye. We doubt not that this proselytizing spirit, to an injurious extent, pervades every branch of the Christian Church; and we hope that the remarks of the "Visitor and Telegraph" will be serviceable as a hint to our Baptist brethren, whether they in any degree, in the instance alluded to, deserve the reproof or not—Dr. Goldsmith has a sensible remark, which is applicable in this case, "If a man has no faithful friends, he will derive advantage from the conduct of his opponents, for they will tell him the worst side of himself gratis."—But the question may arise, who exhibits the most glaring evidence of possessing a *proselytizing spirit*? Those who cry down a plain and positive institution of Jesus Christ, and hold up the conduct of their brethren to public odium, because they cannot dispense with obedience to the law of their God in regard to *baptism* and *communion*; or those who, while they "preach repentance toward God and faith in the Lord Jesus Christ, as the grand essentials of their creed," at the same time exhort those who have obtained like precious faith, to "be baptized every one of them in the name of the

CHRISTIAN SECRETARY.

Lord Jesus, and to continue steadfast in the Apostles doctrine and fellowship, and in breaking of bread and prayers?" Who evinces the most of a proselyting spirit, those who hold their intercourse with professedly anxious souls, in a *secret* manner, and with a *whisper*, accompanied with an injunction of *silence* in regard to the sentiment inculcated, or those who like the Saviour, "do nothing in secret," but declare all their testimony openly, as upon the house tops, referring with confidence to the law and the testimony for the truth of what they teach? We trust the time is coming under the reign of Immanuel's grace, when truth will again shine forth with such effulgence, that every film of mental ignorance and darkness arising from prejudice, will be removed, and the watchmen of Israel shall all see eye to eye, and lift up their voices together—not in a *whisper*—but shall cry aloud, and shout, for the glory that shall be revealed.—It is certain, without pretending to say on which side the error lies, that at present, the teachers of God's people cause them to err. And the responsibility therefore which every teacher assumes, is tremendously great. The sentiment that our Virginia brother has advanced, would seem to preclude the fulfilment of the solemn commission of our common Lord, "Go ye into all the world and preach the Gospel to every creature, teaching them to observe all things whatsoever I have commanded you," &c.—The time has come, when the truth of God cannot be stifled. It is in vain for any set of men to attempt to maintain sentiments which are in opposition to the testimony of the Scriptures of truth; while at the same time they put these Scriptures into the hands of all, and enjoin them the important duty of searching them for the path of life.

We perfectly agree with our opponents, that in this discussion there has been, and still is, "a great deal too much of unqualified assertion." For instance, how often has it been asserted, that *sprinkling* is Christian Baptism; and this, with as much assurance, as if it was clearly taught in the New-Testament. This mode of reasoning by strong assertion, instead of argument, savours too much of an improper spirit; we might perhaps without injustice say, of presumptive arrogance to be used by enlightened Christians; especially, when Andover, and all Lexicographers, declare, that to *baptise* is to *immerse*.

It is undoubtedly best for all Christians, to go, carrying the spirit of heavenly wisdom and divine love, and attack the empire of darkness and error wherever they find it entrenched, whether it be in the world of the ungodly, or in "high places."—For all the revealed truth of God is important, and is healthful to the soul, while all error and sin is destructive in its tendency. It is important that our eyes should be open to see the light when it shines from God's word—and if the advocates of *sprinkling* will not believe, although Jesus Christ in a figure rose from the dead in his baptism, yet it remains a truth which the gates of hell cannot prevail against, that the inspired apostle taught Christians in his day the duty of being buried with Christ by baptism into death, (or the resemblance of death,) that, like as Christ was raised from the dead by the glory of the Father, so they also were bound to walk in newness of life, with this "blessed assurance, that if they were worthily planted together in the likeness of his death, they should be also in the likeness of his resurrection."—What if some do not believe? Shall their unbelief make the promise of God of none effect? It certainly does not, to those who believe, love, and obey.

We are not a little surprised to find a *slender* attack upon the fame of Messrs. Judson and Rice, and Mrs. Judson, in the last number of the New-Haven Chronicle, written undoubtedly by some person connected with the College in that city.

The writer is gravely pretending to give, in a course of numbers, "A sketch of the origin, and early progress of modern Foreign Missions;" but in this particular at least, he betrays gross ignorance of the subject about which he affirms, or else his sectarian feelings have betrayed him into the most palpable misstatements.—While he lavishes his praises on Mrs. Harriet Newell, he directs his malignant shafts at Mrs. Judson.—Both these eminent saints are undoubtedly now in heaven.

Three reflections on the above, are all that we shall at this time suggest, as our paper is just going to press.

1st. Suppose Congregationalists should succeed in casting a dark shade over the character of Mrs. Judson, and other Baptist Missionaries, and Baptists should in the same spirit hold up the character of Mrs. Newell and other Congregational Missionaries to contempt would such a course subserve the interests of truth, and convince the enemies of the cross, and convert them to the love and obedience of the truth? God forbid however, that Baptists should ever engage in this unholy work, suited only to the "Accuser of the brethren."

2d. What would be the situation of Baptists in the public mind, if none but Pedobaptists were permitted to write their history, as has been the case in ages past, under the reign of the "Man of Sin"—and as is done in this instance?

3d. How important is it, that while we are permitted like Paul, to speak for ourselves, we *unitedly* sustain this medium, of pleading the truth in evidence before the bar of public opinion.—Let the denomination think of this.

It is suggested, on account of the unexpected meeting of the Convention, that the Union Conference notified for the 14th inst. should be deferred until February 18th.—If this arrangement will accommodate the church in Newtown the Clerk of the church will please forward notice thereof to the Editor of the Secretary.

A Member of the Conference.

Our necessary absence this week has induced us to avail ourselves of the following notice from the Observer of a copy of a pamphlet, which we received the last week.

AMERICAN LYCEUM.

We have received a pamphlet of 16 pages, giving an explanation of the organization and objects of this Society. As we understand it is designed to send the pamphlet to every school committee in New-England, and to others known to take an interest in education, it is not necessary to enter into the particulars embodied in the explanation. In general we remark, that the "Institution consists of Town and County Lyceums, and measures are in progress, to organize State Lyceums, and a General Union of the whole."

The following are mentioned as some of the advantages which have already arisen from the Lyceums that have gone into operation. 1. "The improvement of Conversation." 2. "Directing Amusements." 3. "Saving of Expense." 4. "Calling into use neglected Libraries, and giving occasion for establishing new ones." 5. "Providing a Seminar for Teachers." 6. "Benefiting Academies." 7. "Increasing the advantages, and raising the character of District Schools." 8. "Compiling of Town Histories." 9. "Town Maps." 10. "Agricultural and Geological Surveys." 11. "State Collections of Minerals."

Mr. Holbrook has for sale in Boston, apparatus for Schools and Lyceums—the expense for the former, \$20—for the latter, \$50.

It has been suggested whether it would not be well to read the pamphlet in meetings, assembled for that purpose, and to determine whether they will form an auxiliary to the American Lyceum.

NOTICE.

A special meeting of the Convention of Baptist Churches in the State of Connecticut and vicinity will be held at the Baptist Meeting House in Hartford, on Thursday the 15th day of January instant, at 1 o'clock A. M. Business of importance will come before the Convention, and it is therefore particularly desirable that the delegates from each church will attend.

JONATHAN GOODWIN, Pres't.

Mansfield, Jan. 1, 1829.

NOTICE.

A meeting of the Board of Managers of the Convention of Baptist Churches in the State of Connecticut and vicinity, will be held at the Baptist Meeting House in this city, on Wednesday, the 14th day of January instant, at 2 o'clock, P. M. By order,

A. DAY, Secretary.

General Intelligence.

From the New-York Daily Advertiser.
Extract of a letter, dated

WASHINGTON, December 23, 1828.

The Senate adjourned on Thursday to Monday, and the House having discussed, on Friday, three horse cases, two involving the sum of forty-five dollars each, and one the sum of sixty dollars, adjourned to Monday also. By the rules of the House, Fridays and Saturdays are set apart for the transaction of private business. Week before last, on Friday, two bills were acted on in committee of the whole, one for the appropriation of twelve dollars to a claimant, and the other for something more than fifty dollars—when the House having become excessively fatigued, and exhausted, by its arduous labors, adjourned over to Monday, in order to take breath. To-day a joint resolution has passed, to adjourn from to-morrow to Monday. Bills now stand on the list, that have passed one or the other branch of Congress three years in succession without opposition, and the claimants, to all human view, are no nearer the time when they can obtain the money that is due them, either for their labor bestowed, or money expended for the benefit of the United States, than they were when their petitions were first presented.

The excuse for these adjournments is, that in the early part of the session, they are necessary to give time for the committees to examine the subjects before them. Whoever will take the pains to examine the journals, will find that no more important business is reported on Monday, than on any other day when the different committees meet, and whoever investigates this subject, will find that committees do not ordinarily meet, except on those days when the House to which they belong is in session.

The question will be asked, is there no remedy for this evil? There is, if a sufficient number of members can be obtained to call the yeas and nays, and without this, there is not, as there is no other means of knowing who is disposed to attend to business.

It may appear strange, that one fifth of the members will not support a call for the yeas and nays, on a motion to adjourn, but such is the fact, and a member who has the temerity to make the call, is attempted to be laughed down.

It would be well for the retrenching committee, when looking into every nook and corner of the different departments, to find some clerk who has devoted half an hour during office hours to his private business or amusement, or one who has nearly worn out his days in the

service of his country, yet is supported from the public crib, to make a detailed report of the time that is worse than lost by the members at each session. If the auction bill is not decided at this session, it will be because the time that might be devoted to its discussion, is needlessly wasted. Let the 17,000 subscribers in your city, see that this business is not pro-

crastinated. That men will "strain at a gnat and swallow a camel" is as true now, as when the declaration was first made. Some members last session, (and I presume this is the case at this session also,) would not take a penitentiary, who unit in every motion to adjourn.

From the New-York Spectator.

FROM OUR CORRESPONDENT.

WASHINGTON, Dec. 28, 1828.

To-morrow will be a busy day. Our legislators will then enter, with good earnest, into the business of the session. The committees which have been engaged in carving out work will, to-morrow, make reports on divers subjects. The everlasting debate on the Cumberland Road will also commence to-morrow in the House of Representatives.

Mr. Wright's resolution respecting the printing of Congress has, as you know, been adopted. Whether the inquiry moved will result in such information as the mover wished to obtain—to wit, that the present allowances for printing are too high is very doubtful. I fancy that, notwithstanding the improvements recently made in machinery, of which we have so imposing an exhibition in the establishment of Messrs. Gales and Seaton, the rates fixed by the law of March 3d, 1819, will be found quite low enough.

Mr. Wright's resolution, and an unsuccessful proposition of a similar character made in the Senate by Gov. Knight had reference, no doubt, to the approaching election of printers to the two Houses of Congress. It is wished by many to open the office of printer to public competition, in order to defeat the election of Mr. Green, of the Telegraph, for whom many of the members have not quite so much love as the Scriptures enjoin us to bear towards our neighbor. The present prospect is that Mr. Green will be elected, without opposition, by the Senate, as the Jackson party prevails there, and as Mr. Green has, during the last year, executed the printing of the Senate promptly and properly, and with but very little profit to himself. In the House, Mr. Green will be a prominent candidate; but it is not certain that he will be the successful candidate. Messrs. Gales and Seaton have claims on that House for its support, which cannot well be got over. Besides, the present Presidential contest having ended, and new organization of parties being about to take place, members will be likely to vote without much bias. The individuals whom I have named are the only candidates now before Congress; and I do not know that any others will be presented.

Mr. Ritchie, it is said, has been urged to establish himself in this city, with a view to the office referred to—but, as we have seen, he has declined the invitation.

One of the most interesting topics now before Congress, is the occupation of the mouth of the river Oregon or Columbia. There is some probability that the bill will pass. Its champions are very zealous in advocating it. One of its oldest and most able friends was Mr. Baylies of Massachusetts, of whose exertions and whose mind, capacious of great objects, this Congress is deprived. Mr. Floyd, of Virginia, is, however, active and persevering in his efforts to carry the project through. Its success will open a new and wide field to American enterprise; and will entitle its projectors to the benedictions of the many millions who will hereafter throng the banks of the Oregon and the shores of the Pacific.

The Baltimore and Ohio Rail Road Company are calling upon Hercules. They have solicited a subscription of stock from the Government. I do not believe their request will be granted. The Company is, at present, in bad odour. It is thought that they had no other idea in getting up their scheme, than to discourage the Chesapeake and Ohio Canal, of which the Baltimoreans are so unreasonably jealous. Their stock, which, by dint of puffing, was raised to 17 dollars for one dollar paid in, fell below par, the moment the passage of the bill authorizing the subscription of a million, on the part of the Government, to the Chesapeake and Ohio Canal, was known in Baltimore. The Baltimore memorial was headed by Charles Carroll, of Carrollton, the same venerated patriarch whose deserved popularity was put in requisition by the Company, on the fourth of July last, when the cornerstone of the work was laid with great pomp and form.

Mr. Clay's soirees commenced with great eclat on the 24th inst. The company was unusually brilliant and cheerful. The rooms were much crowded, but still affording room for the whist table, and the waltz and cotillion. Last night, the Dutch Minister Chevalier Hubgens, gave a splendid party, which was well attended. We are promised a season of much gaiety.

Mr. Kremer, and Mr. Randolph, find their health too bad to attend the sessions of the house regularly. They have resorted to exercise on horseback, as the means of restoration. The Roanoke Senator sallies out, early in the morning, mounted on a fine grey and attended by his man Juba, the same faithful old servant, whom the "Honorable John," as the Virginians call him, used to flog, by way of showing him that the relation between master and slave was not dissolved by the agitation of the Missouri question. Mr. Kremer rides a handsome chestnut, in a very outre style. Randolph appears first, and Kremer comes out after him, in the manner of a clown following, in awkward imitation, the principal performer.

Mr. Madison's Letters.—The National Intelligencer has recently published two letters from Mr. Madison, on the subject of the constitutional power of congress to impose a tariff of duties for the encouragement of manufactures. They were not, as the editors of the Intelligencer say, "originally written for the press, but are now authorized to be republished on the earnest representation of some of the friends of Mr. Madison, to whom the publication appeared to be of great interest, and of deep importance to the nation."

The character of the writer as an able and experienced statesman, will ensure them a respectful attention in every part of the country, though they will probably be read with less interest in this section of the Union than in those States where the subject of them is causing great excitement. In New England as well as the Middle and Western States, the constitutionality of the Tariff is not we lie to any extent called in question. At the South, however, as our readers are aware, it has produced much clamour and commotion, and has given rise to very intemperate pro-

ceedings, in the State Legislatures. The Chief Magistrates of several of those States have not hesitated to denounce the Tariff as unconstitutional and oppressive, and legislative measures founded on these views have been adopted. These letters therefore, coming from so respectable a source, and advocating opinions so repugnant to the sentiments and feelings generally prevalent at the South, cannot fail to excite a deep interest among the politicians of those States. Mr. Madison was a member of the Convention which framed the Constitution; and has been familiarly conversant with the policy and measures of the Government from its organization. His acknowledged talents, experience, and weight of character peculiarly qualify him for the investigation of such a question. His argument is elaborate, clear and dispassionate; and it would seem, prove satisfactory to all who are not blinded by prejudice or interest. It affords a striking contrast to the impetuous effusions of some of the Southern Legislators; and it is to be hoped, it may have the effect to cool the ardour of their feelings, and give them more just views of the subject matter.

Another leak in the Ship.—Much complaint has been heard in consequence of the expected diminution of trade in Boston from the operations of the Blackstone Canal—but a more alarming diminution is to be apprehended from the steam navigation of the Connecticut river. Citizens of Brattleborough and Bellows Falls, in Vermont, are said to have subscribed funds and contracted for a steam boat to ply on the river. It is believed that the proprietors of the Locks and Canals at South Hadley Falls will soon construct a lock at the rapid called Willimansett Falls. This being done, and the locks at Enfield completed, there will be a regular intercourse by steam boats, extending from the City of N. York to N. Hampshire and other parts.

Hartford, Dec. 22, 1828.

ESSAYS ON BAPTISM.

IN the press and will speedily be published by LINCOLN & EDMANDS, Boston, **ESSAYS ON BAPTISM**, by the Rev. JOSEPH SAMUEL C. F. FREY, late Agent of the American Society for Meliorating the Condition of the Jews, now Pastor of the Baptist Church, Newark, N. J. These Essays have been read and carefully examined by a number of judicious individuals, and met with their cordial approbation, and earnest desire to see them published.

CONDITIONS.

1. The work will consist of about 120 pages duodecimo, handsomely bound in boards.

2. The price will be 37½ cents per copy, and to individuals purchasing a number of copies, every sixth copy will be gratis.

3. The work may be obtained of the publishers, No. 50, Washington-Street, Boston; or of the Author at Newark, or of any of the Agents of the American Baptist Magazine.

RECOMMENDATIONS.

New-York, Nov. 10, 1828.
Having carefully examined a Manuscript work upon the subject of Baptism, written by the Rev. Mr. Frey Pastor of the Baptist Church, Newark, N. J. it affords us much pleasure to state, that it meets with our cordial approbation. The arguments employed are valid and scriptural, and well calculated to convince any unprejudiced mind, that *Baptism* is *Immersion*, and that *Believers* in Christ are the only proper subjects of the ordinance. The spirit that breathes through the whole performance is such as becomes the *Gospel*; and although treatises upon *Baptism* have of late years been multiplied, yet we are of opinion that the publication of the present work would be both seasonable and useful.

Signed SPENCER H. CONE,
ARCHIBALD MACLAY,
CHARLES G. SOMMERS

Messrs. Lincoln & Edmands,
Gentlemen,—Agreeably to request, I have read the Rev. Mr. Frey's five Essays on Baptism in manuscript. They are written with ability, with meekness, and with that spirit of entire submission to the sovereign authority of the word of God, for which the *preaching* of their author is so much respected.

I have for some time thought, that the publications were already sufficiently numerous on both sides of this controversy.—Almost every thing had been written which could be written; and, therefore, a new publication can be little more than a republication of old material.

The circumstances, under which these Essays appear, have, however, a strong claim on the regard of the friends of truth; as well as the Essays themselves. The Author is a native Jew; and was educated in the Jewish religion, and employed for several years as a teacher among his brethren. He might therefore, be supposed to be better acquainted with that religion than most others. His conversion to Christianity necessarily led him to a critical examination of the *two dispensations*, as they stand related to each other. His familiar acquaintance with the Hebrew language is an argument of considerable importance.

He has also been happy in compressing much matter into a small compass; and I think, that no serious mind will rise from a careful perusal of this book without, at least, a disposition to inquire at the sacred Oracles, whether these things are so.—For the glory of God, and for the good of Zion, the truth on this subject should be universally known.

In view of all the circumstances of the case, it seems right and desirable, that Mr. Frey should have the opportunity of laying before the Christian community the reasons, which have induced him to believe and act as he has done. I, therefore, feel justified in joining my respected brethren of New-York in saying, that "the publication of the present work seems both seasonable and useful."

With the hope, that by publishing this work you will promote the best of causes, the cause of a glorified Redeemer,

I am, Gentlemen, your friend,
CYRUS P. GROSVENOR,
Pastor of the First Baptist Church, Boston,
Boston, Dec. 3, 1828.

The stay of Rev. S. C. F. Frey in this city being too short to allow each of us to peruse his manuscript, it was committed to brother Grosvenor. His favourable opinion, together with that of the Brethren in New-York, induces us to believe that the publication is proper and likely to be useful.

Signed DANIEL SHARP,
JAMES D. KNOWLES,
HOWARD MALCOM,
Boston, Dec. 3, 1828.

NOTICE.

Agreeable to an order from Oliver Pease, Esq. Judge of Probate for the district of Suffield, will be sold at public auction, all the real and personal estate, with the incumbrance of the Widow's Dower that belonged to Moses Austin, late of Suffield, deceased, on the 21st day of January, 1829, at the late dwelling house of said deceased, (unless previously disposed of at private sale.) Sales to commence at one o'clock, P. M. at the late dwelling house of the deceased.

POETRY.

The following New Year's Address was prepared for the Carrier of this paper, and lodged by the writer in the Post Office in this city Dec. 30th, but not delivered until Monday, Jan. 5th, although frequent application was made for it—late as it is, we think it will not be unacceptable to our readers.

**NEW YEAR'S ADDRESS
OF THE CARRIER OF THE
CHRISTIAN SECRETARY,**

JANUARY 1st, 1829.

This is a day of wishes.—A bright hour, When all the kindly feelings of the heart Are gathered up, and without measure, cast Into the lap of friendship. On this day, This gala day of love and sweet benevolence; Hatred and strife, and jarring interests, Are, or should be forgotten: And awhile, Man's cold indifference to his brother's weal, Is melted into sympathy of soul. Ev'n I, who my weekly visits to your door, So oft have turned with heedless haste, away; This morning stop a moment, to present My New-year's off'ring, and my New-year's wish.

It is a day of retrospection. We look back upon the year, which yesternight, Took its farewell of man and time, and passed Into eternity. O, it was fraught With many blessings; but ungrateful man, Loving the world, and fill'd with passions foul Has turned them into curses; and that year Must give a sad, terrible account, Of hours and mercies misimproved. It saw Whole hosts of frail and dying men, rush on To throw their inch of time and life away Upon the battle field, and madly plunge A murderous weapon in a brother's heart! It saw the worldling too, and man of place, Scarce less infatuated, bending all Their talents and their energies, to heap A useless pile of dust, or gain, a puff Of worldly honor, which some following year, (Coming with hasty strides) shall blow away, And wake the slumberer from his fatal dream. But the departed year, has borne upon its wing Some happier tidings; for the march of truth, Keeping its steady way through all the sin And opposition, which impedes its course, Has still been onward. And the church of God,

That glorious "city set upon a hill," Has lighted many candles, the past year, To shew herself in beauty, and to beam With brighter lustre on the world below. With mighty grasp, her zealous sons have seized

The Bible—the blessed book—foundation sure Of their own hope, and sent it far and wide. And since our sun was seen in the same point Which now he occupies, how many eyes Have seen the first bright beams of gospel truth,

Bursting upon them, from the word of God! On Erin's isle, where long it lay concealed Beneath the "bushel," which the man of sin, And priestcraft made, the light has broken forth:

And Mexico, and South America, stretch out Their hands to buy the truth. And while that truth

Has been translated into foreign tongues, And sent to distant nations, our own land Has shared the blessing: for her men of God Have risen, and with one accord, resolved To pour on every family its light.

The little tract, has scattered holy seed On many a soil, where yet the sower's feet Have never trod. New heralds of the cross, Have left their homes, and gone at Christ's command,

To lands where Satan reigns, and planted there, The standard of their King. The stubborn Jew O'ercome by mighty force of truth, has owned Jesus of Nazareth to be his Lord.

The ocean wave, which on its angry foam, So oft has borne the slave ship to our shores, Has wasted back to injured Africa Her children, free! Columbia's sons have joined,

To crush a foul oppressor, that has bound The dwellers in their own beloved land With heavier chains than Africa e'er knew.

To lay him low, and place upon his throne Fair temperance, lovely daughter of the skies. And some have formed a holy brotherhood, To keep the hallowed day of rest, which long Has been profaned by those who little know The blessings it bestows. The Sabbath School Has widened its dominion, and increased In beauty and in schemes of usefulness, A hundred fold. And on our nation's Ju-

bilee,

A sight was witnessed, which an angel's eye Might look upon with pleasure; when the ranks

Of sabbath scholars passed along our streets, With banners of the Prince of Peace unfurled.

No noise of drum, or glittering parade Of murderous fire arms, had this little band. Their only weapon was the word of God:

And in their silent march, they said to all, "Come thou with us, and we will do thee good".

The spirit of their Master, some have caught; And a few faithful ones, have lifted high Their voices to persuade their fellow men, To turn their swords to shares, their spears to pruning hooks.

Concerts of prayer have multiplied: for well The christian knows, the vast machines he forms

To carry on his great Redeemer's cause Will cease to move, unless the breath of prayer Shall animate the wheels of each, and like The living creatures which the prophet saw Shall urge them onward. But our gracious God,

Has poured a mightier blessing than all these, Upon our favoured land. The Holy Ghost, Descending like refreshing showers, has caus'd The desert to rejoice; the moral wilderness, To blossom as the rose. And many souls,

"Brought out of nature's darkness into light," Are singing anthems to redeeming love.

O, when they tune, before the throne of God, Their heavenly harps, to swell those notes of praise,

They shall remember with intense delight The year, when first their trembling lips were taught

The glorious song.

Year after year speeds on; And as we take the retrospect of this, Earth points the vision to futurity. These are but dawns of a perfect day: And when the rapid rolling wheel of time, Has launched us forth into eternity; Still our Redeemer's kingdom will expand, And scenes which now we deem so glorious Shall be as single rays in floods of light, Which shall be shed on ages yet to come.

CHRISTIAN SECRETARY.

And now, what greater blessing can I wish, The year which we are entering on, may bring To all my friends, than this; an interest In the sublimest work that e'er engaged The heart of man. Then may this fleeting year,

Give you more ardour in your Master's cause, More hours of sweet communion with your God.

More love, more faith, more fervency of prayer,

Than all its predecessors ever brought.

"And when the mighty Angel shall proclaim That time shall be no longer," may not one Of you, be found among that guilty throng, Whose wasted years shall rise as witnesses Against them, at the judgment seat, and cry Aloud for vengeance. But in spotless robes Of the dear Saviour's righteousness, appear Among the holy ones, and join with them To spend a long eternity of praise.

A STRUGGLE IN DEATH,

And Victory by the Gospel.

(Furnished by a Clergyman.)

The subject of the following memoir was a young lady, in the western part of Virginia; who, for several years, had been a bright example of Christian piety, while surrounded with a numerous family of thoughtless brothers and sisters. Her parents were disposed to speak well of religion; but while her mother had, late in life, professed to be on the Lord's side, her father felt easy in being unconnected with the church. The situation of the family seemed to be an important reason, why this amiable youth should wish to live for the advantage of those whom she loved as her own soul. But an affection of the lungs was preying on her vitals, and hurried her early to her heavenly home.

As I lived in the neighbourhood, I often went to visit her, and conversed with her, relative to the exercises and state of her mind. Her feelings were heavenly, and strongly marked a soul in full march to a heavenly country.

Only some of the occurrences of the last evening of her life are intended to be noted here. She had sent for me to visit her as speedily as I could, sensible that her end was just at hand.—When I reached her, I found her overwhelmed in darkness and almost sunk in despair. "O," said she, grasping my hand with the strength of a death-pang, "I am a lost soul, a self-deceived soul." I inquired why she would draw such conclusions? She replied: "When I first engaged in the Lord's service, if I ever did, I felt such a joy and peace in my heart, as I had never felt on earth before. I could lean on the promises of Jesus Christ, and rejoice, as I then thought, to be entirely disposed of by Him; and whether I stayed on earth, or laid me down in the grave, was alike, just as my heavenly Friend would please. But, O, how changed—how changed my condition now!" Here a flood of tears came to her relief for a moment.

When she was a little composed, I suggested to her that this life was the place of conflict, that the Lord never intended to give to any of his people, a full discharge from the warfare on this side the grave. She answered: "My case is peculiar. I fear that I have acted so faithless a part, that I must have been a deceived soul all along. I was the only professor in this family, for years; and when I felt my mind clouded and my comforts languishing, I was unwilling the family should see in me, any thing that would induce them to think religion uncomfortable. I strove to hide every thing from them. I had been backward to talk to them about the comforts of religion; and I had no heart to intimate that I had any fears. Now in this unhappy frame I must die! O, how can I die, in this dreadful darkness? My heart sinks within me, when I feel I am dying in such a hopeless condition. But what lies heaviest of all on my heart, is, that I must leave before my father, my brothers and sisters, such a sample of death-bed exercises, in one who had so long been a professor of religion! Must they stumble over my wretched, unchristian darkness and deadness, and therefore, men must look, as must the Gentiles, to some other source than works for approval with God.

Here the struggle seemed as though it would overpower nature altogether. After prayer, when she could again speak, she said: "I have grieved the Holy Spirit, and now I feel none of his comforts—I have been ashamed of Jesus, my best friend, and he seems to have left me—how can I die in this situation?" I repeated the promise to her: "I will never leave thee. When thou passest through the waters, I will be with thee; neither shall the floods overflow thee—trust in the Lord forever." I endeavoured to point her to the fulness and suitableness of the provisions of the gospel.

Her mind now seemed somewhat composed; as her bodily strength was exhausted, I again prayed with her, and retired to another apartment—having bidden her, as I thought, a last farewell, till we should meet beyond the grave.

About an hour and a half after, one of the family called me to return, alleging she was near departing, but wished to see me. As I entered her chamber, she beckoned with her hand to me, while more than mortal sweetness sat in her countenance. O, said she, as I took her by the hand, "my loved friend, the struggle is all over. I am now ready to go. I can go rejoicing, through all these clouds and darkness, with Jesus as my companion."

Yes, I can lay me down at his feet, and venture all in his hand. Death has lost all his terrors. Yes, I do feel that I am now ready to go."

She afterwards called for her father, and kissed him with the cold lip of death, and said: "Father I was afraid you would know what awful darkness hung over my soul; but I am glad I am now able to tell you, my sorrows are gone, and I feel that Jesus is my portion. I am not afraid to die. O, father, weep not for me; but prepare to meet me in heaven." With a heavenly calm, she shook hands with all in the room, while yet standing between the gate-posts of death, and bid them farewell. In about a half hour afterwards, she sweetly slept her life away, as on the bosom of her Heavenly Friend. "Let me die the death of the righteous, and let my last end be like his." Her death seemed to be the occasion of several of the family becoming awake to their immortal interests, who have since made a profession of religion, devoting themselves to the Lord.—*Am. Pastor's Journal.*

BIBLE CLASS QUESTIONS ON THE EPISTLE TO THE ROMANS.

The following Questions upon the epistle which has been denominated the *marrow* of divinity, were prepared for a Bible class.

Question 1. To whom is this epistle addressed? v. 7.

2. What is the great subject of that gospel, to which St. Paul was separated? v. 2, 3.

3. What was the object of St. Paul's commission? v. 5.

4. Why was the apostle anxious to be at Rome? v. 11, 13.

5. What is the grand proposition which renders the gospel of Christ of such inestimable importance to mankind? v. 16, 17.

6. Why was the doctrine of pardon, being accorded to man only through faith, or the righteousness of God, so necessary to be preached? v. 18.

7. What law does the apostle first show to have been broken? v. 19, 20.

8. Who are the persons guilty of a breach of this law, and why justly condemned? v. 21, 25.

9. What aggravates the crime of the Gentiles, and proves them incurable by their own natural power? v. 32.

10. How does St. Paul magnify in this chapter the doctrine of justification by faith only, and consequently the gospel plan of salvation? Ans. By showing that the Gentiles being not able to keep the law of nature, must look to some other source than their works for approval with God.

11. Having convicted the Gentiles, whom does the apostle, under the title "O man," next address, as joining in his censure of others, though guilty themselves? v. 1, 3.

12. What stronger reason had the Jews for obedience, than the Gentiles? v. 4.

13. How does St. Paul show that outward privileges will not avail the Jew who breaks the law of God? v. 6—11 (inclusive.)

14. To what law is reference made in verse 12?

15. When shall men be judged according to their works, with or without a revelation? v. 16.

16. Why does not the doctrine of salvation being attainable by the heathen, militate against the 18th article of the church?

17. What was requisite to the Jews, if they wished for salvation from the law, or covenant of works, which they had? v. 25.

18. How is the Jew shown to be on the same footing with the Gentiles, as far as relates to salvation procured by his exertions? v. 26, 29.

19. How does St. Paul magnify in this chapter, the doctrine that we are justified, or received into God's favour through faith? Ans. By showing that the Jews had transgressed against the revealed law bestowed on them, as the Gentiles against the law of nature, written on their hearts, and therefore, men must look, as must the Gentiles, to some other source than works for approval with God.

20. What objection does the Jew bring to this doctrine, of his own nature and the Gentile's being obnoxious to God's wrath for breaking their respective laws? v. 1.

21. What is the answer of St. Paul? v. 2.

22. What reply is made to the objection, that the oracles of God were of no benefit to the Jews but rather the contrary, according to St. Paul's reasoning? v. 4.

23. What argument does the Jew draw from St. Paul's summary argument? v. 5, 7.

24. What dangerous doctrine might be, and is at the present day, drawn from the doctrine, that no man can be saved by his good deeds? v. 8. [called Antinomianism.]

25. What is the summary of the apostle's argument? v. 9 to 18.

26. Of whom are the denunciations here, v. 9 to 18, spoken of? v. 19.

27. What is justification in the gospel sense?

Ans. The state of a sinner brought into favour with God.

28. What is meant by the righteousness of God? v. 22, 24.

Ans. The mode by which he justifies.

29. Can we merit the favour of God? v. 24.

30. Why did God permit the sacrifice of his eternal Son? v. 26

31. Will the Christian be subject to everlasting damnation for a single breach of his law? v. 27.

32. Does St. Paul by this doctrine encourage any indifference to well doing? v. 31. c. 6, 7, 8.

33. What example does the apostle now produce to show, that works are not the meritorious cause of justification? verse 1.

34. What procured Abraham God's favour? v. 3.

35. Was it the right of circumcision which brought Abraham into a state of favour with God? v. 9.

36. Of what use then was circumcision? v. 11.

37. Can Abraham be said to be the father of any but the Jews? why so? v. 12, 13.

38. Why cannot obedience to the law, whether of nature or revealed, be the procuring cause of justification? v. 15.

39. How do you judge that the Heathen are capable of justifying faith? v. 16, 17.

40. Do the Mosaic and Christian revelation agree in the article of man's justification? v. 23, 24.

41. What are the five privileges of the spiritual seed of Abraham? verse 1, 2, 3, 4, 11.

42. What ground have we to hope that the salvation of all who have faith, will be completed through Christ? v. 10.

43. What is the first proposition by which the universal extent of the atonement of Christ is shown? v. 12.

44. What is the punishment that all men have undergone? v. 14.

45. Did they suffer this punishment for sins committed in their own persons? 13.

46. What doctrine is taught in v. 13, 14?

47. What article of the church agrees with this doctrine? and repeat it.

48. What is the first respect in which Christ's obedience, compared with Adam's disobedience is superior? v. 15.

49. What is the second? v. 16, and the third? v. 17.

50. Where is the propriety of all the human race being made capable of salvation through Jesus Christ? v. 18, 19.

51. What were the consequences of the law of nature belonging to the Gentiles, and Mosaic law appertaining to the Jews? v. 20, 21.

52. What is the tenor of St. Paul's reasoning in these last two chapters? Ans. in the 4th he brings Abraham's case to show that his doctrine of justification by faith, and not by works, is true; and in the 5th, adduces the consequences of Adam's fall, to prove the universality of Christ's atonement.

53. PROCLAMATION.